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AN  
AUTHENTIC ACCOUNT  
OF  
OUR AUTHORIZED TRANSLATION  
OF THE  
HOLY BIBLE,  
AND OF  
THE TRANSLATORS:



WITH TESTIMONIES  
TO THE EXCELLENCE OF THE TRANSLATION.

COLLECTED BY  
THE REV. HENRY JOHN TODD, M.A.  
CHAPLAIN IN ORDINARY TO HER MAJESTY,  
AND ARCHDEACON OF CLEVELAND.

*THIRD EDITION.*

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## P R E F A C E.

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IN a brief Letter on our Authorized Translation of the Bible, lately addressed to his Parishioners by an exemplary and learned Incumbent in the district to which I belong, it is stated, that in his parish (as in other places) tracts have been circulated, “ one of the objects of which is to persuade the reader that our English Bible is very corrupt, and has been even wilfully corrupted by the persons who translated it from the original tongues\*.” In the Letter the writer therefore justly observes, that it is the duty of our Clergy to come forward, and contradict this as well as other unfounded assertions in regard to the *Religion of Protestants*. So to his observation I respectfully attend with my humble offering in the following pages ; which, with many more, were,

\* A Letter from a Minister to his Parishioners, to caution them from the attempts now made to turn them from the true Protestant faith. Dat. Coxwold, Sept. 19, 1832, eight pages 12mo p. 3.

from writers of acknowledged authority, and from other valuable sources of information not so generally known, by me carefully compiled nearly fifteen years since, in vindication not only of the **AUTHORIZED TRANSLATION**, but also of preceding English versions of the Bible ; and by the public were favourably received. I have now also made some additions to that account of the present Translation.

To persons who may have been tempted, as in the district I have named or in other places, to give heed unto delusion—to the general reader indeed—the present selection is accordingly addressed ; which gives a distinct account, how the Translators were fully prepared, and in no respect deficient, to the good work they undertook ; and how the Translation was completed in conformity to the minute directions that it might be accurate.

So beautifully, as well as faithfully, is this Translation made, that the original from which it is taken, it has been justly observed<sup>b</sup>, is alone superior to it. Certainly, from its first appearance to the present time, it has been the admiration of all the truly learned and impartial in every

<sup>b</sup> Pref. to Dr. A. Clarke's edit. of the Holy Bible, 1825, p. xxi.

country to which it has found its way, as well as of all such persons in our own. The excellent Translators indeed said, that if they should “ be traduced by popish persons at home and abroad, who would therefore malign them, because they were poor instruments to make God’s holy truth to be yet more and more known unto the people whom they desire still to keep in darkness and ignorance ; or if, on the other side, they should be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves and hammered on their own anvil\* ;” they “ rested secure” on the truth, the simplicity, the integrity, which had guided their proceedings. They have since *rested thus secure* ; and on their learning, their fidelity, our countrymen, regardless of pretences that a new Translation is required, may also *securely rest*.

H. J. TODD.

*March 6, 1834.*

\* Dedication of the Translators to King James I. prefixed to many Editions of our Bibles.



## CONTENTS.

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### CHAP. I.

The Instructions of King James the First for the Translation of the Holy Bible, which is called the Authorized Translation ; and was first published in the year 1611. p. 9

### CHAP. II.

The Translators of our Authorized Version of the Holy Bible. 19

### CHAP. III.

Authorities respecting our Received Translation of the Bible. 46

### APPENDIX.

The King's Letter to the Bishop of London, communicated by that Bishop to the Archbishop of Canterbury, upon the subject of our Authorized Bible. 67



## CHAPTER I.

THE INSTRUCTIONS OF KING JAMES THE FIRST FOR  
THE TRANSLATION OF THE HOLY BIBLE, WHICH  
IS CALLED THE AUTHORIZED TRANSLATION; AND  
WAS FIRST PUBLISHED IN THE YEAR 1611.

ON the accession of King James to the throne of Great Britain, the Puritans petitioned him on several matters respecting the doctrine and discipline of the Church. Between their leaders and certain Bishops and Deans he accordingly appointed, by proclamation, a Conference, which commenced at Hampton Court on the 12th of January, 1603-4. Among the topics, that of a new Translation of the Bible was one : which, however, occupied very little time and observation, in comparison with other subjects. What was said, induced the King, however, to express "his wish", that some especial pains should be taken *for one<sup>b</sup> uniform Trans-*

<sup>a</sup> Sum and Substance of the Conference at Hampton Court, by Dr. Barlow, Dean of Chester, p. 46.

<sup>b</sup> "One uniform Translation of the Bible to be made, and only to be used in all the Churches of England." And,

*lation*; professing that he could never yet see a Bible well translated in English; but the worst of all he thought the Geneva to be." As to the general censure, it can imply no more than that as yet he had seen no English Bible, in which there were not passages capable of improved translation; otherwise he would have been guilty of great inconsistency, in directing the Translators, as we shall presently find, to follow<sup>c</sup> six of these versions; and one of them, by way of eminence, to be as little altered as the truth of the original would permit. As to the particular censure upon the Geneva Translation, it was probably uttered for private reasons, (it has been well observed<sup>d</sup>,) unconnected with its merits as a translation: for indeed against the notes only, annexed to that Translation, his Majesty publicly contended, pronouncing and shewing some of them to be "very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits<sup>e</sup>."

"without notes." See Strype's *Life of Ahp. Whitgift*, pp. 575, 576.

<sup>c</sup> See among the instructions for the Translators presently recited, the first and fourteenth.

<sup>d</sup> Dr. Whittaker, now Vicar of Blackburn, Lancashire, in his learned *Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures*. Cambridge, 1819, p. 64.

<sup>e</sup> Conf. at Hampton Court, ut *supr.* pp. 47, 48.

To produce a new Translation, therefore, James commissioned certain persons of the two Universities, eminently skilled in the Hebrew and Greek tongues; in number *fifty-four*, as at first directed, although the names of *forty-seven* only are recorded in the royal list. Johnson and Archbishop Newcome<sup>f</sup> consider *seven* of the former number to have died *before the commencement of the work*. Bishop Gray also says<sup>g</sup> that seven *either died, or from diffidence declined the task*. But of these things we have no proof. Two of them certainly died in 1604 and 1605, and a third in 1607, (as we shall see in the account of these Translators in the following pages,) whose names are in the King's commission for the new Translation. However, the *fifteenth* instruction of his Majesty to the Translators, which presently will be cited, and which some historians of the Translation have overlooked, selects *three or four* grave divines of the Universities, as overseers of the Translation; and "if one University chose *four* and the other *three*," as Lewis argues upon a letter of the Bishop of London at the time to that effect, while he was not

<sup>f</sup> Historical View of the English Bib. Translations, p. 94.

<sup>g</sup> Key to the Old Test. introduct. 2d ed. p. 39.

<sup>h</sup> Hist. of the Translations of the Bible, p. 319. And Ward's Lives of the Professors of Gresham College, p. 46.

aware that such an instruction had been formally added to the royal instructions, these seven being added to forty-seven, makes the whole number fifth-four, said to have been appointed for the work.

The cultivation of oriental learning in this country, it should be observed, had been conspicuous before the Reformation. And, in the reigns preceding the reign of James, that learning flourished; but most abundantly, like the Greek also, in his own and his immediate predecessor's. The ever-memorable Hales, a most accomplished scholar, in a Sermon which he published in 1617, thus illustrates the fact, evidently with reference to the skill of our Translators. "The most partial for antiquity cannot choose but see and confess thus much, that for the literal sense *the interpreters of our own times, because of their skill in the original languages*, their care of pressing the circumstances and coherence of the text, and of comparing like places of Scripture with like, have generally surpassed the best of the ancients. Which I speak, not to discountenance antiquity, but that all ages, all persons, may have their due<sup>1</sup>." Again, let us refer to one more learned contemporary of the Translators (I might indeed refer to many) for testimony to the point in question. "This latter age

<sup>1</sup> Sermon, republished also in the Remains of Hales, 2d ed. p. 20.

hath herein [in Grammar] excelled so far, that all the great learned scholars, who have of late risen, specially if they adhered to the Reformed Churches, have been by the friars, and such like people, in a kind of scorn, termed *grammarians*. But these grammarians are they, who, *by the help of philology and the languages*, have discovered so many forgeries and superstitious writings: these are they, who have presented us with *so many exact Translations out of Greek and Hebrew into Latin*, and again out of Latin into other languages. And howsoever Albericus Gentilis, and some others, have written in defence of the Latinity of that Translation of the Bible, which goes under the name of the Vulgar; yet can it not be denied but it is justly accused of much incongruity and barbarism, which by latter Translations have been reformed. These are they, who have vindicated authors from a number of foul corruptions, which by tract of time had crept upon them, through the ignorance or negligence of transcribers or printers, or both. To which may be added the exquisite help of Dictionaries, Lexicons, and Grammars, in this latter age beyond the precedent, not only for the easier learning of the Western languages, Latin, Italian, Spanish, and French; but *specially the Eastern, the Hebrew, the Chaldee, the Syriac, the Arabic*. Of all the ancient Fathers, but only

two (among the Latins St. Hierome, and Origen among the Grecians) are found to have excelled *in the oriental languages*; THIS LAST CENTENARY *having afforded more skilful men THAT WAY than the other fifteen since Christ<sup>1</sup>.*"

The Translators, being appointed, were divided into six classes or companies; and were to meet at Oxford, Cambridge, and Westminster; two companies at each place. The Royal instructions for their proceedings are thus given by Fuller in his Church History.

I. <sup>k</sup>The ordinary Bible read in the church, commonly called the Bishops' Bible, to be followed, and as little altered as the 'original will permit.

II. The names of the prophets and the holy writers, with the other names in the text, to be retained as near as may be, according as they are vulgarly used.

<sup>1</sup> An Apology or Declaration of the Power and Providence of God. By G. Hakewell, D.D. Archdeacon of Surrey, 2d ed. p. 260. The first edit. was in 1627. A work admirably interesting, as well by its piety as its learning.

<sup>k</sup> The copy of the King's instructions, which Bishop Burnet received from *Dr. Ravis, one of the Translators*, and has printed in his Hist. of the Reformation, some writers, in their account of this Translation, have overpassed. The *fifteenth* instruction *complete* is found only in this copy. I will notice any material variations.

<sup>1</sup> Burnet, *the truth of the original*.

III. The old ecclesiastical words to be kept, as the word *church* not to be translated *congregation*.

IV. When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place, and the analogy of faith.

V. The division of the chapters to be altered either not at all, or as little as may be, if necessity so require.

VI. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

VII. Such quotations of places to be marginally set down, as shall serve for the fit references of one Scripture to another.

VIII. Every particular man of each company to take the same chapter or chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

IX. As any one company hath dispatched any one book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his Majesty is very careful in this point.

X. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

XI. Where any place of special obscurity is doubted, letters to be directed by authority, to send to any learned<sup>m</sup> in the land for his judgment *in*<sup>a</sup> such a place.

XII. Letters to be sent from every Bishop to the rest of his clergy, admonishing them of this Translation in hand, and to move and charge as many as, being skilful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, ° according as it was directed before in the King's letter to the Archbishop.

XIII. The directors in each company to be the Deans of Westminster and Chester for Westminster,

<sup>m</sup> Burnet adds *man* to *learned*: and Archbishop Newcome places the substantive in brackets, as if supplied by himself.

<sup>a</sup> Burnet more correctly, *of*.

° Burnet omits from *according* to the end of this sentence: Archbishop Newcome the same.

and the King's Professors in Hebrew and Greek in the two Universities.

XIV. These translations to be used, when they agree better with the text than the Bishops' Bible, viz. Tyndal's<sup>p</sup>, Coverdale's, Mathewe's, Whitchurch's, Geneva.

XV. Besides the said directors before mentioned, three or four of the most ancient and grave divines in either of our Universities, not employed in trans-

<sup>p</sup> Tyndal's first edition of the New Test. was in 1526; of the Pentateuch in 1530; of the prophet Jonah in 1531. Coverdale published the whole Bible in English, in 1535. That which is called Mathewe's was edited by John Rogers, in 1537. That which is called Whitchurch's, is better known by the name of Archbishop Cranmer's Bible of 1539 and 1540. The Geneva Bible was certainly published in 1560, if not in 1557. The Bishops' Bible, under the direction of Archbishop Parker, in 1568. Hear what a learned defender of the Translations of the Scriptures into our language, Dr. Fulke, Master of Pembroke Hall, Cambridge, finely said of them in 1583. "Happy, and thrice happy, hath our English nation been, since God hath given *learned Translators, to express in our mother-tongue the heavenly mysteries of His Holy Word, delivered to His Church in the Hebrew and Greek languages*: who although they have, in some matters of no importance unto salvation, as men been deceived; yet have they faithfully delivered the whole substance of the heavenly doctrine, contained in the Holy Scriptures, without heretical translations or wilful corruptions."

death of Mr. Lively, another of the Translators, who died in May, 1605, is evident from the expressions of sorrow for his loss, which we shall read in the subsequent account of him, where his too close attention to the Translation is described as having hastened his death. In an original letter<sup>c</sup> from Archbishop Bancroft to Mr. Harmar, another of the translators, dated June 20, 1606, the latter is required to repair to Oxford about the end of July, to meet the rest of those with whom he had been associated; “his Majesty being desirous (upon occasion given this last session of parliament) to be informed how the Translation generally went forward, and understanding that your company *had finished most part of the work assigned unto them.*”

What these persons understood they were to do, and what they actually did, let their own words first declare. “It is high time to shew in brief what we proposed to ourselves, and what course we held in this our perusal and survey of the Bible. Truly (good Christian reader) we never thought from the beginning that we should need to make a new Translation, nor yet to make, of a bad one, a good one; (for then the imputation of Sixtus had been true in some sort, that our people had been fed with gall of dragons instead of wine,

<sup>c</sup> The extract from which was sent to me by the late Archdeacon Churton.

with whey instead of milk;) but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against: that hath been our endeavour, that our mark. To that purpose there were many chosen, that were greater in other men's eyes than their own, and that sought the truth rather than their own praise. Such were thought upon as could modestly say with St. Hierome, 'Et Hebræum sermonem ex parte didicimus, et in Latino pene ab incunabulis &c. detriti sumus.' *Both we have learned the Hebrew tongue in part, and in the Latin we have been exercised almost from our very cradle.* St. Hierome maketh no mention of the Greek tongue, wherein he did yet excel, because he translated not the Old Testament out of the Greek, but out of Hebrew. And in what sort did these assemble? In trust of their own knowledge, or their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening, and no man shutting: they prayed to the Lord, to the Father of our Lord, to the effect that St. Augustine did, 'O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them!' In this confidence, and with this devotion, they did assemble together; not too many, lest one should trouble another; and yet many, lest many

things haply might escape them. *If you ask what they had before them, truly it was the HEBREW TEXT OF THE OLD TESTAMENT, THE GREEK OF THE NEW. These are the two golden pipes, or rather conduits, wherethrough the olive branches empty themselves into the gold.* St. Augustine calleth them precedent or original tongues ; St. Hierome, fountains. The same St. Hierome affirmeth, and Gratian hath not spared to put it into his decree, that as the credit of the old books (he meaneth of the Old Testament) is to be tried by the Hebrew volumes; so of the New by the Greek tongue, he meaneth by the original Greek. *If a truth be to be tried by these tongues, then* WHENCE SHOULD A TRANSLATION BE MADE BUT OUT OF THEM? THESE TONGUES THEREFORE, THE SCRIPTURES WE MAY SAY IN THESE TONGUES, WE SET BEFORE US TO TRANSLATE, BEING THE TONGUES WHEREIN GOD WAS PLEASED TO SPEAK TO HIS CHURCH BY HIS PROPHETS AND APOSTLES<sup>d</sup>."

If they had *utterly disclaimed*, as some have pretended, *the remotest design of making a new Translation*; to what purpose was this forcible and perspicuous statement made? Not surely to illustrate the labour merely of *collating and revis-*

<sup>d</sup> Pref. or Epist. to the Reader, when the Translation of 1611 was first published.

*ing the former Translations, but of translating also from the texts set before them; THE HEBREW OF THE OLD TESTAMENT, AND THE GREEK OF THE NEW. They repeated indeed, that they were not “the first that fell in hand with translating the Scriptures into English, and consequently destitute of former helps; but that they had, and used, as great helps as were needful.”* They forgot not the deference due to preceding Versions, they admitted the advantages to be derived from them, yet looked to nothing, *as authority*, but the original tongue.

THE FIRST WESTMINSTER CLASS was composed of the ten following persons, who were to translate the *Pentateuch*, and from *Joshua* to the *first Book of Chronicles*, exclusively.

I. *Lancelot Andrewes*, the celebrated Bishop of Winchester, and at that time Dean of Westminster. He was the first person named in the “order agreed upon for this Translation<sup>e</sup>.” It is almost sufficient to have recited only the name of this eminent person; a man always ranked among the first scholars of his time, and declared by the Prelate<sup>f</sup> who preached the sermon at his funeral, to

<sup>e</sup> Pref. or Epist. to the Reader.

<sup>f</sup> Lewis, Hist. View, ut supr. p. 310.

<sup>g</sup> Buckeridge, then Bishop of Rochester.

*have understood fifteen languages.* His compositions abound with Hebrew criticisms.

II. *John Overal*, Dean of St. Paul's in 1604, afterwards Bishop of Lichfield and Coventry, and lastly of Norwich ; a man indebted for all his preferments solely to his learning. His works relating to the Church of England, and his assistance to others in the maintenance of her doctrine and discipline, are fully detailed by Wood in his *Athenæ Oxonienses*.

III. *Adrian Saravia*, D.D. of Leyden, incorporated at Oxford, and Prebendary of Westminster and Canterbury. He had been educated in all kinds of literature, especially in several learned languages. He was the master of the celebrated oriental scholar, Nicholas Fuller, who gratefully mentions him in the preface to his *Miscellanea Theologica* ; and he was one of those, who successfully answered an objection<sup>b</sup> of the Puritans, in his appeal to the Hebrew verity, respecting a part of the old English Version of the Psalms.

<sup>b</sup> See the Sum, &c. of the Conference at Hampton Court, p. 46 ; and Saravia's Works, 1611, p. ii. p. 2. where, appealing to the *Hebrew verity*, he illustrates the passage in question, Psalm cv. 28. which Johnson in his "Holy David and his old English Translation cleared," (1706,) has more largely explained, notes, p. 65.

IV. *Richard Clarke*, D.D. who had been Fellow of Christ's College, Cambridge; and at that time was beneficed in Kent, being also one of the Six Preachers in the Cathedral of Canterbury. Thoroughly was he acquainted with the Latin, Greek, and Hebrew languages, as a fellow-collegian<sup>1</sup>, who also was an eminent biblical critic, has described him. His College "had a testimony of his learning in his Hebrew lectures; the University in his disputations and sermons; and the Church, when King James called many to the work of the translation of the English Bible<sup>1</sup>." In the sermons indeed of this scholar there are many gratifying evidences of the skill, so requisite to the great business in which he had been engaged. At one time<sup>k</sup> he corrects the Geneva Translation, and the Septuagint; at another<sup>l</sup>, explains a critical practice of himself and his fellow-labourers as they proceeded in their work; and occasionally<sup>m</sup> bestows very interesting commendation upon those brethren, by whom another portion of the Bible was translated.

<sup>1</sup> Dr. Andrew Willet, in an epist. dedic. to Christ's College.

<sup>j</sup> Preface to his Sermons, published by the Rev. C. White in 1637.

<sup>k</sup> Sermons, p. 33.

<sup>l</sup> Ibid. p. 184.

<sup>m</sup> Ibid. p. 552.

V. *Dr. Layfield*. He was Fellow of Trinity College, Cambridge,<sup>n</sup> and Rector of St. Clement's Danes; and to his Hebrew criticisms the learned and acute Gataker<sup>n</sup> abundantly refers with confidence. His testimony as to skill in the Hebrew tongue Minsheu sought and acknowledged, when he published in 1617 his very valuable "Guide into Tongues."

VI. *Dr. Robert Teigh, or Tighe*<sup>o</sup>. He was Archdeacon of Middlesex, and Vicar of Allhallows, Barking. By Anthony Wood, in his History of Oxford writers, he is called "an excellent textu-ary, and a profound linguist, and therefore employed in the translation of the Bible."

VII. *Mr. Burgley, or Burleigh*. Of this person, and a few more of the Translators, we know nothing further than their names. "On occasions like the present<sup>p</sup>," it has been remarked, "the scantiness of biographical information is

<sup>n</sup> T. Gatakeri Opera Critica, fol. 1698. Vid. col. 304, et 331, ad col. 336.

<sup>o</sup> This person is mistakenly called by Lewis, and many others after him, down to the present time, *Dr. Leigh*; and nothing further is mentioned. See Le Neve's Fasti, Eccl. Angl. p. 194, as well as Wood's Ath. Ox. And also Lambeth MSS. No. 933, art. 41, bearing the following title and date: "*About the Translators, July 22, 1604.*"

<sup>p</sup> Dr. Whittaker's Hist. and Crit. Inq. p. 81.

most to be lamented. All, however, that we can now glean of the characters and attainments of King James's Translators is most decidedly honourable to their memories; and from what we know of the leaders, we may fairly make an equally credible estimate of the remainder."

VIII. *Mr. Geoffry King*<sup>¶</sup>. He was Fellow of King's College, Cambridge, and succeeded Mr. Spalding as Regius Professor of Hebrew in 'that University'. Our historians have hitherto mentioned no more than the name of Mr. King.

IX. *Mr. Thompson*. He was of Clare Hall, Cambridge<sup>¶</sup>.

X. *William Bedwell*. He was considered the principal<sup>†</sup> Arabic scholar of his time. Dr. Edward Pococke, a subsequent great master of the Eastern languages, after having in his early years "arrived"<sup>‡</sup> at as great a height in oriental learning as M. Pasor could lead him to, applied himself

<sup>¶</sup> Lambeth MSS. ut supr.

<sup>†</sup> Le Neve, *Fasti, Eccl. Angl.* p. 412.

<sup>‡</sup> Lambeth MSS. ut supr.

<sup>¶</sup> Wood, *Ath. Ox.* under the article Henry Jacob. Ambrose Usher, brother of Archbishop Usher, is ranked with Bedwell, as eminent in this kind of learning. Parr's *Collect.* of Lett. p. 11. See also Lewis's *Hist. View*, ut supr. p. 339.

<sup>‡</sup> Twell's *Life of Dr. Pococke*, prefixed to his Works.

for further instruction to Mr. William Bedwell, Vicar of Tottenham High Cross, near London ; a person, to whom the praise of being the first, who considerably promoted the study of the Arabic language in Europe, may perhaps more justly belong, than to Thomas Erpenius, who commonly has it. This Mr. Bedwell had made a vast progress in the knowledge of that tongue, before Erpenius had any name in the world for skill in it. And as the latter spent some time in England about the year 1606, he was obliged to the former for many directions which he received from him in that sort of learning. Besides several books which Mr. Bedwell published relating to it, he employed himself many years in preparing an Arabic Lexicon<sup>v</sup> in three volumes ; and was at the pains of a voyage into Holland, to peruse the papers of Joseph Scaliger, who had made a collection, as he declared, of twenty thousand words in that language. But being, as Isaac Casaubon

<sup>v</sup> “ The Arabic in this (Castell’s) Lexicon Polyglot. will take in all, or most, of Golius’s late Arab. Lex. printed at Leyden. For the better advancing of this work, we lent them a treasure out of our University-Library, viz. about 8 or 9 volumes MS. of Mr. Bedwell, (*who taught Erpenius,*) being a large Arabic Lexicon composed by him ; the fruit of many years’ labours, which he devoted to our (Cambridge) Library.” Dr. Worthington’s Lett. to Hartlib, (1661,) p. 282.

complained of him, slow in his proceedings, doubtless out of a desire that the great work he was engaged in should be as perfect as might be ; at length, Golius's undertaking of the same kind, who had furnished himself to the best advantage from the East, made the publication of it useless." Our learned Lightfoot has acknowledged the highest obligations, in his Christian and Judaical Miscellanies, for acquirements of oriental learning to Bedwell. Among Archbishop Laud's Manuscripts in the Bodleian Library at Oxford, Bedwell's commencement of a Persian Dictionary, and his Arabic translations of the Catholic Epistles of St. John, exist. His " Arabian Trudgman," annexed to " A Discovery of the Impostures of Mahomet and of the Koran," published by him in 1615, is a very curious illustration of oriental etymology and history.

The FIRST CAMBRIDGE CLASS consisted of the following eight persons, to whom were assigned *from the first of Chronicles, with the rest of Hagiographa, viz. Job, Psalms, Proverbs, Cantica, Ecclesiastes.*

XI. *Edward Lively.* He was Regius Professor of Hebrew at Cambridge, and is said to have been exceeded by none at that period in acquaintance with the oriental languages. He had published in 1588 Annotations on the first five Minor Prophets,

with a Latin Version of them from the Hebrew ; and in 1597, the Chronology of the times of the Persian Monarchy, &c. The great oriental scholar, Pococke, has spoken of him with the highest respect. Later critics of eminence have also bowed to him as a master. He had intended a very complete Hebrew Grammar. That such a man should be appointed "*one of the chieftest translators*," is what of course we should expect. Being *thus* appointed, as Dr. Plaifere, who preached the sermon at his funeral, May 10, 1605, expresses it, his labour is minutely described by the preacher in the following words. "As soon as it was known how far in this travail he did more than any of the rest, he was very well provided for in respect of living.—*In his study, and care, to perform well his task in the Translation*, how excellently he was employed, all they can witness who were joined with him in that labour. For though they be *the very flower of the University for knowledge of the tongues*, yet they will not be ashamed to confess, that no one man of their company, if not by other respects, yet at least wise for long experience and exercise *in this kind, was to be compared with him*. For indeed he was so desirous that this business,

<sup>w</sup> Sermon at his funeral, Dr. Plaifere's Sermons, 8vo. 1616, p. 202, seq.

begun by the commandment of our most gracious sovereign King James, should be brought to a happy end, that oftentimes, in many men's hearings, he protested that he had rather die, than be any way negligent herein. Which some think by all likelihood came indeed to pass: to wit, *that too earnest study and pains about the Translation hastened his death.*—He lived blessedly: he died blessedly in the Lord. Lament, you reverend and learned University-men, that you have lost so famous a Professor, and so worthy a writer. Lament, you Translators, being now deprived of him, who no less by his merit and desert, than by the privilege of his place, was to order and oversee all your travails.”

XII. *John Richardson.* Fellow of Emmanuel College, Cambridge, at that time. He became afterwards Master of Peterhouse, and then of Trinity College. One of the same name, and of the Society to which he first belonged, with whom he has been sometimes confounded, published, in 1719, “The Canon of the New Testament vindicated, in answer to the objections of John Toland;” a work of great merit, and highly commended by Leland.

XIII. *Laurence Chaderton.* He was probably the pupil of Lively. For he appears as early as 1579, at which time Lively had been Professor of

Hebrew some years, a composer of Hebrew poetry. Prefixed to the "Readings of Dr. Peter Baro upon the prophet Jonah<sup>\*</sup>" are verses written by several Cambridge Students; among whom Chaderton is distinguished as a Greek, a Latin, and a Hebrew poet. He was renowned for his familiarity<sup>†</sup> with Hebrew and Rabbinical learning; and has furnished succeeding scholars with many biblical observations. At the time of undertaking the Translation he was of Christ's College, afterwards Master of Emmanuel College.

XIV. *Francis Dillingham*. He was Fellow of Christ's College, Rector of Dean in Bedfordshire<sup>‡</sup>, and author of some theological treatises.

XV. *Thomas Harrison*. Of this learned person the name and office only have been hitherto given by those, who have expressly written upon the subject of our Authorized Translation of the Holy Bible. He was Vice-Master of Trinity College, was chosen to the present task on account of his eminent<sup>§</sup> skill in the Hebrew and Greek languages,

<sup>\*</sup> Published in 1579. This work is in Latin, abounding with important Hebrew criticisms.

<sup>†</sup> These his attainments, and others also, are detailed in the biography of him by Dr. William Dillingham, Cantab. 1700.

<sup>‡</sup> Lambeth MSS. ut supra.

<sup>§</sup> Recorded in an oration by C. Dalechamp, at Cambridge, 1632, p. 7.

and for the same reason was appointed by his University a principal examiner of such as desired to excel in those tongues.

XVI. *Roger Andrewes*, brother<sup>b</sup> of Bishop Andrewes, the first-named translator. He was Fellow of Pembroke Hall; afterwards Doctor of Divinity, and Master of Jesus College. He was also a Prebendary of Chichester and of Southwell.

XVII. *Robert Spalding*, a scholar most accomplished in Hebrew literature, as a very learned pupil<sup>c</sup> and critic has recorded. He was Fellow of St. John's College, and Regius Professor of Hebrew in the University.

XVIII. *Andrew Byng*. He also held the same Professorship, succeeding Mr. King in that office, whom we find in the first Westminster class of the Translators. He was also Archdeacon<sup>d</sup> of Norwich. His name is misprinted *Burge* by Burnet, in his list of the Translators; and the mistake is followed by Wilkins in his *Concilia*<sup>e</sup>.

The FIRST OXFORD CLASS was composed of seven persons only, as follow; to whom were

<sup>b</sup> Lambeth MSS. ut supra.

<sup>c</sup> Thomas Gataker, the eminent biblical scholar, in his treatise on the New Testament, Lond. 1648, p. 7.

<sup>d</sup> Lambeth MSS. ut supra.

<sup>e</sup> Vol. iv. p. 432.

allotted *the four greater Prophets, with the Lamentations, and the twelve lesser Prophets.*

XIX. *Dr. John Harding*, the Regius Professor of Hebrew, and President of Magdalen College. He was also Rector<sup>f</sup> of Halsey in Oxfordshire.

XX. *Dr. John Rainolds, or Reinolds.* He became President of Corpus Christi College; and is the person, who, in the conference at Hampton Court, first moved the King for a new translation of the Bible. He died in May, 1607. He has been described “most prodigiously seen in all kinds of learning, *most excellent in all tongues*.” Bishop Hall relates, that “the memory, the reading, of that man, were near to a miracle<sup>h</sup>.”

XXI. *Thomas Holland.* Of this learned person it was said, that he was “another Apollos mighty in the Scriptures<sup>i</sup>.”

XXII. *Richard Kilby.* He became the Rector of Lincoln College. Among the fruits of his learning, he left Commentaries on Exodus, chiefly formed *from*<sup>k</sup> *the monuments of the rabbins and Hebrew interpreters.* Of the care and exactness, with which our Translation was conducted, and

<sup>f</sup> Lambeth MSS. ut supra.

<sup>g</sup> In Wood's Athenæ Oxon.

<sup>h</sup> Decad. of Epistles, 1608, p. 74.

<sup>i</sup> Wood, Ath. Oxon.

<sup>k</sup> Wood, Ath. Oxon.

which Dr. Kilby in his share had bestowed upon it, the following narrative by Isaac Walton, the most faithful of biographers, is a very gratifying evidence. Dr. Kilby and Bishop Sanderson had, in early life, been intimate friends. “The Doctor was to ride a journey into Derbyshire, and took Mr. Sanderson to bear him company; and they resting on a Sunday with the Doctor’s friend, and going together to that parish church where they then were, found the young preacher to have no more discretion, than to waste a great part of the hour allotted for his sermon *in exceptions against the late translation of several words*, (not expecting such a hearer as Dr. Kilby,) and shewed three reasons why a particular word should have been otherwise translated. When Evening Prayer was ended, the preacher was invited to the Doctor’s friend’s house, where after some other conference the Doctor told him, he might have preached more useful doctrine, and not have filled his auditors’ ears with *needless exceptions against the late Translation; and for that word, for which he offered to that poor congregation three reasons why it ought to have been translated as he said, he and others had considered all of them, and found thirteen more considerable reasons why it was translated as now printed*<sup>1</sup>!”

<sup>1</sup> Walton, Life of Bishop Sanderson.

XXIII. *Miles Smith.* This person was then a Canon of Hereford, afterwards Bishop of Gloucester; “ which see<sup>m</sup> was given him for his great pains in translating the Bible. *So conversant was he, and expert, in the Chaldaic, Syriac, and Arabic, that he made them as familiar to him almost as his native tongue. Hebrew also he had at his fingers’ ends.* For his exactness in those languages, he was thought worthy by King James to be called to that great work of the last Translation of our English Bible, wherein he was esteemed a workman that needed not be ashamed. He began with the first, and was the last man in the translation of the work; for after the task of translation was finished by the whole number set apart and designed to that business, being some few above forty, it was revised by a *dosen*”

<sup>m</sup> Wood, Ath. Oxon.

<sup>a</sup> The writer of a Life of Mr. Bois tells us, that “ the whole work being finished, and three copies of the whole Bible sent to London, viz. one from Cambridge, a second from Oxford, and a third from Westminster; a new choice was to be made of two out of each company, *six in all*, to review the whole work and polish it, and extract one out of all the three copies, to be committed to the press. For the dispatch of this business, Mr. Andrew Downes and Mr. John Bois were sent for up to London out of the Cambridge company; where meeting their *four fellow-labourers*, they went daily to Stationers-Hall, and in three quarters of a year fulfilled their

*selected from them*, and at length referred to the final examination of Bilson, Bishop of Winchester, and this our author ; who, with the rest of the twelve, are styled, in the History of the Synod of Dort, *vere eximii et ab initio in toto hoc opere versatissimi*, as having happily concluded that worthy labour. All being ended, this excellent person Dr. Smith was commanded to write a Preface ; which being by him done, it was made public, and is the same that is now extant in our Church Bible.”

XXIV. *Dr. Richard Brett.* He was a Fellow of Lincoln College, and afterwards Rector of Quainton in Buckinghamshire. “ He was a person famous in his time for learning as well as piety, skilled and versed to a criticism in the Latin, Greek, Hebrew, Chaldaic, Arabic, and Ethiopic tongues. He was a most vigilant pastor, a diligent preacher of God’s word, a liberal benefactor to the poor, a faithful friend, and a good neighbour°.”

task.” Lewis, Hist. Transl. p. 323. But “ the English divines at Dort, in 1618, giving an account of this affair to the Synod, say they were *twelve*. This agrees with the number of the companies, which were six, two in each of the three places. And Dr. Samuel Ward, one of the English divines delegated to that Synod, was himself concerned in the Translation, and therefore must know that circumstance.” Ward’s Lives of the Prof. of Gresham Coll. p. 47.

° Wood, Ath. Oxon.

XXV. *Mr. Fairclough*, or *Fairclowe*, who was a member of New College.

The SECOND WESTMINSTER CLASS contained also no more than seven, to whom *the Epistles of St. Paul*, and *the Canonical Epistles*, were consigned.

XXVI. *William Barlow*. At the commencement of the Translation he was Dean of Chester, very soon afterwards Bishop of Rochester, and lastly of Lincoln. He was one of the learned divines selected for the conference at Hampton Court, and to him we are indebted for the valuable history of that conference, and for observations connected with it.

XXVII. *Dr. Hutchinson*, or *Hutcheson*.

XXVIII. *Dr. Spencer*. This person, we may conclude, was John Spencer, who was chosen<sup>o</sup> Greek Reader in his College, (Corpus Christi, Oxford,) when only a Bachelor of Arts; who became afterwards a celebrated preacher, and Chaplain to the King, by whom the Translation was ordered to be made. When Dr. Rainolds, another of the Translators, died, he succeeded him as President of the College.

XXIX. *Mr. Fenton*. Probably the person who was Prebendary of Pancras in St. Paul's cathedral,

<sup>o</sup> A. Wood, Ath. Oxon.

afterwards D.D. and who died in 1615. See also No. XXXI.

XXX. *Mr. Rabbell.*

XXXI. *Mr. Sanderson.* One of this name, (Thomas Sanderson,) afterwards D.D. and of Balliol College, Oxford, was advanced to the Archdeaconry<sup>p</sup> of Rochester in 1606, in obedience to the King's Letter<sup>q</sup>, which required the Bishops to seize the first opportunity of bestowing preferment on the Translators; and thus perhaps occasioned the promotion of Mr. Fenton also. See No. XXIX.

XXXII. *William Dakins.* He was Professor of Divinity in Gresham College, London; and his skill in the original languages is noticed<sup>r</sup> by the historian of that College.

The SECOND OXFORD CLASS consisted of eight, to whom *the four Gospels, Acts of the Apostles, and the Apocalypse*, were allotted.

XXXIII. *Thomas Ravis*, at that time Dean of Christ Church. He was afterwards Bishop of Gloucester, and lastly of London. The means of his advancement were "eminent learning, gravity, and prudence<sup>s</sup>." His list of fellow-translators has been already noticed<sup>t</sup>.

<sup>p</sup> Le Neve, *Fasti Eccl. Ang.*

<sup>q</sup> See the Letter at the close of this compilation.

<sup>r</sup> Ward, *Lives of the Gresham Professors*, p. 46.

<sup>s</sup> A. Wood, *Ath. Oxon.*

<sup>t</sup> See before, p. 14, *note k.*

XXXIV. *George Abbot*, who was then <sup>v</sup> Dean of Winchester, and therefore Lord Clarendon is mistaken in saying <sup>w</sup> that he had never been a Prebendary or Dean of any cathedral. He was afterwards Archbishop of Canterbury. Wood calls him a “learned man of the old stamp.” His “Exposition upon the Prophet Jonah,” published in 1600, is occasionally enriched with Hebrew criticism.

XXXV. *Richard Eedes*. He had been Dean of Worcester long before the Translation was intended, and died in November, 1604, soon after it was resolved upon, or rather begun. He was succeeded in the Deanery by Dr. James Montague; and hence, perhaps, has arisen the statement by some, that the latter and not the former person was the “Mr. Dean of Worcester” named in the original order. But Wood expressly says, that Dr. Eedes “was appointed by King James one of the number who were to translate part of the New Testament <sup>x</sup>.” In another place <sup>y</sup> Wood omits the name of this person as of this class, and also that of Dr. Ravens, the thirty-ninth of the Translators in the King’s list, mentioning those of John Aglionby and Leonard Hutten in their stead;

<sup>v</sup> Le Neve, ut supra.

<sup>w</sup> Hist. of the Rebellion, b. i.

<sup>x</sup> Ath. Oxon.

<sup>y</sup> Annals of the Univ. of Oxford, b. i.

whom we may therefore suppose to have been chosen in consequence of the death of Eedes, and of some other circumstance now forgotten respecting Ravens. I will, accordingly, after the close of the original list, give some account of these substituted persons.

XXXVI. *Giles Tomson*, who at that time was Dean of Windsor, afterwards Bishop of Gloucester. He died in 1612, “to the great grief of all that knew the piety and learning of the man; after he had taken a great deal of pains, at the command of King James, in translating the Four Gospels, Acts of the Apostles, and Apocalypse<sup>z</sup>.”

XXXVII. *Mr. Savile*. This was the celebrated Sir Henry Savile, of Merton College, Oxford, so well known to the learned world by his excellent edition of Chrysostom. The Lambeth Manuscript describes him as one of the Translators; and Wood, in his Annals of the University of Oxford, places him in the present list, enumerating the rest who composed it with “*chiefly Sir Henry Savile.*”

XXXVIII. *John Perin*. Greek Professor at that time<sup>a</sup>, and soon afterwards Canon of Christ Church.

<sup>z</sup> Wood's Ath. Oxon.

<sup>a</sup> Le Neve, Fasti Eccl. Ang.

XXXIX. *Dr. Ravens.* There was a person of this name of Queen's College, who in 1607 was preferred to the Sub-deanery of Wells; probably in consequence of the King's Letter. See No. XXXI.

XL. *John Harmar.* He had been Greek Professor, and was then Fellow of New College; "a most noted Latinist, Grecian, and divine<sup>b</sup>." He died in 1613, "having had a prime hand in the translation of the New Testament into English, at the command of King James, in 1604." His translation of Beza's Sermons, a book of very uncommon occurrence, bespeaks him an excellent writer of English.

The SECOND CAMBRIDGE CLASS, consisting of seven, completes the list; and to these were consigned the *Prayer of Manasses*, and *the rest of the Apocrypha*.

XLI. *John Duport*, D.D. He was Master of Jesus College, and Prebendary of Ely. Some have considered *Dr. James Duport*, who, at this time also, was Greek Professor and Fellow of Trinity College, as the person here intended.

XLII. *Dr. William Branthwait*, who at that time was of Emmanuel, afterwards Master of Gonville and Caius College.

XLIII. *Jeremiah Radcliffe*, Fellow of Trinity College.

<sup>b</sup> Wood, Ath. Oxon.

XLIV. *Samuel Ward*, first of Emmanuel, then Master of Sidney College, and Lady Margaret's Professor of Divinity. He was the friend and constant correspondent of the profoundly learned and pious Archbishop Usher. Treasures of diversified learning, yet more especially pertaining to biblical and oriental criticism, are unfolded in their letters<sup>c</sup>. Among this translator's *Adversaria*, in the library of Sidney College, there remain the proof of his minute attention in translating the first book of Esdras, and a collation of ancient Versions upon the beginning of Genesis.

XLV. *Andrew Downes*. Greek Professor at that time, and sent to London from Cambridge with *Bois*, the translator next named, who had been his scholar<sup>d</sup>, in order to join a new selection of revisors from the whole number of the Translators,

<sup>c</sup> Parr's Collect. of the Archbishop's Letters, &c. 1686, passim. There is an encomiastic poem, of some merit, upon Dr. Ward, in John Hall's Poems, Cambridge, 1646, p. 48. In one of Archbishop Usher's letters to this learned person, there is a note of an error in the Preface of our Translators to the Bible, in 1611, viz. of *Efnard*, which the Archbishop observes should be *Einar*d; or rather *Eginhard*; *Eginhardus*, according to Olearius. It was no doubt, at first, merely an error of the press, but it has continued, and is found even in the learned Dr. Blayney's edition of the Bible.

<sup>d</sup> So the learned Abraham Wheelock informs Archbishop Usher. Parr's Collect. p. 329.

as it has been before observed\*. His remarks on Chrysostom are particularly noticed in Archbishop Usher's Letters.

XLVI. *John Bois*, who was considered one of the first Greek scholars in the kingdom, and was extremely<sup>f</sup> well acquainted with the Hebrew language, of which he had acquired the knowledge at a very early age. He was the author of a work much esteemed by the learned, for it contains a profusion of diversified and exquisite criticism gratifying the taste as well of the classical as the biblical scholar, consisting of observations<sup>g</sup> on the Four Gospels and the Acts of the Apostles. He takes occasion, in these observations, of repeatedly calling to mind *the noble work of the Translation in which he had been employed*, and of commending those who were employed with him. He wrote notes also upon Chrysostom, which Sir Henry Savile much esteemed, and used in his edition of the Works of that Father. See No. XXXIX. The valuable labours of Bois are often noticed in Archbishop Usher's Letters. To a curious work<sup>h</sup>

\* See before, p. 36, *note n*.

<sup>f</sup> Biograph. Brit. and Dr. Whittaker, p. 88.

<sup>g</sup> Entitled, "Veteris Interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliiis et Apostolorum Actis, &c."

<sup>h</sup> Tractatus de Tonis in Linguâ Græc. per R. Franklin, S. T. B. Lond. 1633.

upon the Greek accents, now perhaps little remembered, an elegant epistle of Bois is prefixed. In the dedication to him, by Dalechamp, of the honourable tribute to the memory of his fellow-labourer in the Translation, Thomas Harrison, (see No. XV.) he is also described as the friend of learned strangers, as well as exceeded by none in Greek learning. He died Prebendary of Ely in 1643.

XLVII. *Mr. Ward.* This person was Fellow of King's College, a Prebendary of Chichester, and Rector of Bishop's Waltham in Hampshire.

To the preceding list of the selected Greek and Hebrew scholars of a learned age and nation, which exhibits no other names as originally inserted therein, I have now to add, upon the authority of the diligent historian of Oxford and her learned writers, the names of *John Aglionby* and *Leonard Hutten*. See No. XXXV. Of the former he says, "what he hath published I find not; however, the reason why I set him down here, is, *that he had a most considerable hand in the translation of the New Testament, appointed by King James in 1604.*" Wood calls him also *an excellent linguist*. He was of Queen's College. Of the latter the historian says, after reciting his publications, "*that he had a hand in the translation of the Bible, appointed by King James,*" and speaks of him as distinguished

for every kind of polite learning, and as an excellent Grecian.

There were, lastly, an overseer and an additional reviewer of the whole Translation, before the Bible of 1611 was published. The first of these, of whom the Translators speak in their Preface, and to whom they describe themselves and the whole Church of England much bound, is conjectured<sup>1</sup>, and with good reason, to be Archbishop Bancroft. For this Prelate, Lord Clarendon asserts, “understood the Church excellently, and had almost rescued it out of the Calvinian party, and very much subdued the unruly spirit of the nonconformists by and after the *Conference at Hampton Court*; countenanced men of the greatest parts in learning, and disposed the clergy to a more solid course of study than they had been accustomed to; and, if he had lived, would quickly have extinguished all that fire in England, which had been kindled at Geneva<sup>k</sup>.” One of the final revisers, as already noticed<sup>l</sup>, was Bilson, Bishop of Winchester; and of him and Dr. Miles Smith (see No. XXIII.) it has been said, “that they again reviewed the whole work; and prefixed arguments

<sup>1</sup> By Archbishop Newcome, *Hist. View, &c.* p. 104.

<sup>k</sup> *Hist. of the Rebellion*, b. i.

<sup>l</sup> See before, p. 37.

to the several books." Bilson has been considered one of the purest writers, as well as best scholars, of his time, well skilled in languages, deeply read in the Fathers and Schoolmen, and truly judicious in making use of his readings, as his excellent theological works prove.

## CHAPTER III.

### AUTHORITIES RESPECTING OUR RECEIVED TRANSLATION OF THE BIBLE.

OF these authorities, some have been produced by Archbishop Newcome; some, of the greatest importance, escaped his notice; and some have appeared subsequently to his compilation. To two or three of them belong additions, which either plead for removing out of the present Translation some uncouth expressions for modern forms of writing, or shew the advancement of critical knowledge in clearing some difficulties of the sacred text; yet, at the same time, question not the general fidelity of the Authorized Translation. Such additions it is not necessary here to transcribe, however grateful we may be for some of the considerations which they offer upon the delicacy as well as the difficulty of a revision. They, who have written what I shall now copy, never intended to make their general commendation of our present Translation the stalking-horse of their peculiar criticism or opinions. Abun-

dance therefore offers for our purpose in what follows, and much more might be added.

I. “<sup>a</sup>The English Translation of the Bible is the best Translation in the world, *and renders the sense of the Original best, taking in for the English Translation the Bishops’ Bible, as well as King James’s*. The Translators in King James’s time took an excellent way. That part of the Bible was given to him, who was most excellent in such a tongue, as the Apocrypha to Andrew Downes: and then they met together, and one read the Translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, &c. If they found any fault, they spoke; if not, he read on. There is no book so translated as the Bible for the purpose. If I translate a French book into English, I turn it into English phrase, not into French-English. *Il fait froid*; I say, *’tis cold*, not *makes cold*. But the Bible is rather translated into English words than into English phrase. *The Hebraisms are kept, and the phrase of that language is kept.*”

II. “<sup>b</sup>The last English Translation, made by

<sup>a</sup> Selden, Works, iii. 2009. This is cited by Abp. Newcome, without addition. Selden was the contemporary of the Translators.

<sup>b</sup> Dr. Brian Walton’s Considerator Considered, or, A Defence of his Polyglot Bible, &c. 1659, p. 5. This is not

divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by diverse among ourselves ; especially by one<sup>c</sup>, who being passed by,

noticed by Abp. Newcome. But a most important testimony it is. He was one of those most learned divines, who, in 1656, were publicly requested to consider of the translations and impressions of the Bible, and to offer their opinion therein to the Committee for Religion ; Bulstrode Whitelock having the care of this affair, at whose house they met. They pretended to discover some mistakes in the last English Translation ; but the business came to nothing. See Lewis, &c. p. 355. Johnson, &c. p. 99. In the above citation we have the opinion of Walton, than whom a more competent judge neither friends nor foes of our Translation can produce ; the opinion, I say, of Walton, three years subsequent to this meeting, upon the excellence of this Translation, together with his notice of an important attack made upon it. He has also, in the Prolegomena to his *Biblia Polyglotta*, 1657, placed our own in the highest rank of European Translations.

<sup>c</sup> This person was undoubtedly *Hugh Broughton*, Fellow of Christ's College, Cambridge, who had certainly attained great knowledge in the Hebrew and Greek tongues. But a more conceited or arrogant man hardly existed. With the Bishops' Bible he had found great fault ; insisted upon the necessity of a new Translation ; pronounced his own sufficiency to make one exactly agreeable to the original text of the Hebrew ; boasted of encouragement to this purpose from men of all ranks ; and at length excited a very warrantable suspicion,

and not employed in the work, as one, though skilled in the Hebrew, yet of little or no judgment in that or any other kind of learning, was so highly offended, that he would needs undertake to shew *how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any one !*"

III. " L. Cappellus saith, that Translations are to be examined by the original text, if any copy of it be uncorrupted, and not that by Translations : and that is that therefore, which, not doubting those copies that we have to be so, I have endeavoured, in part, to do, so far at least *as may serve to justify, or to give account of, that Translation of our own which we follow ; and deservedly ; it being such and so agreeable to the Original, as that we might well choose among others to follow it, were it not our own, and established by authority among us :* which could not well be done without comparing it with others also, and bringing all to the original

that, in so important a task, he was unfit to be trusted. Thus discountenanced, he went abroad ; leaving behind him this quaint character, expressive at once of his vanity and learning, " that he was gone to teach the Jews Hebrew !" See Sir J. Harrington's Brief View of the State of the Church, 1653, p. 75. He returned to England, however, in 1611, and commenced the defamation against the new Translation to which Walton adverts.

Hebrew, as the text, as hitherto it hath had the honour to be esteemed, and will so still have; having on it that divine impress, which will maintain its right and dignity against all that can be opposed. For the end proposed it was oft necessary to look into the signification of the words in that tongue, and what several senses they are capable of, that it may accordingly appear which of such, as by several interpreters are fastened on them, will be best agreeable to the place in which they occur, and according to the construction they are used in. This having been observed by our Translators, *they have with great modesty and ingenuity, we see, put various readings or renderings in the margin of our Bibles*, as doubting which to prefer, and leaving it to the prudent reader which to choose; as if the one and the other were (as the Jews in such cases use to speak) *both the words of the living God*: both true and agreeable as well to the original words as to the analogy of faith. *And such modesty is by all in interpreting the Scriptures very imitable: and, being observed, would prevent many quarrels, in which the truth, by rashly contending for it, is lost, and such uncharitably censured as forsaking the truth, which did heartily seek it, and perhaps did not err from it<sup>d</sup>.*"

<sup>d</sup> Preface to a Commentary on the Prophecy of Micah, by E. Pococke, D.D. Regius Professor of the Hebrew Tongue in

IV. “ It is your Lordship’s obervation, that if it were not for the Bible and Common Prayer Book in the vulgar tongue, we should hardly be able to understand any thing that was written among us a hundred years ago ; which is certainly true : for those books, being perpetually read in churches, have proved a kind of standard for language, especially to the common people. And I doubt, whether the alterations since introduced [in language] have added much to the beauty or strength of the English tongue, though they have taken off a great deal from that simplicity, which is one of the greatest perfections in any language. You, my Lord, who are so conversant in the Sacred Writings, and *so great a judge of them in their originals*, will agree, that no Translation our country ever yet produced, hath come up to *that of the Old and New Testament* ; and by the many beautiful passages, which I have often had the honour to hear

the University of Oxford, 1676. Not noticed by Abp. Newcome. And yet what nobler testimony of the merit of our Translation can be produced ? When we read this, and his other Commentaries on Hosea, Malachi, and Joel, how gratifying it is to observe the deference which this most learned man, this prince as it were of Eastern learning, often pays to the received Translation ; the minuteness with which he examines it, and the commendation for integrity which he abundantly bestows upon it.

your Lordship cite from thence, I am persuaded that the Translators of the Bible were masters of an English style much fitter for that work, than any we see in our present writings ; which I take to be owing to the simplicity that runs through the whole<sup>f</sup>.”

V. “ The Vulgar Translation of the Bible—is the best standard of our language<sup>g</sup>.”

VI. “ I hold the English Bible to be the best standard of the English language we have at this day<sup>h</sup>.”

VII. “ The chief excellency of the Version now in use, consists in being *a closer translation than any that had preceded* ; in using the properest language for popular use, without affectation of sublimity, nor yet liable to the charge of vulgarity of expression<sup>i</sup>.”

VIII. “ The highest eulogiums have been made on the Translation of James the First, both by our own writers, and by foreigners. And indeed if

<sup>f</sup> Dean Swift, Letter to the Earl of Oxford.

<sup>g</sup> Lowth's *Introduct. to Eng. Grammar*, 2d ed. p. 93. Cited by Abp. Newcome. Johnson also, *Pref. to Dict.*

<sup>h</sup> Lord Monboddo, *Orig. and Progr. of Language*, ii. 141. Not cited by Abp. Newcome.

<sup>i</sup> *Critical Remarks on Job, &c.* by D. Durell, Ox. *Pref.* p. vi. Cited by Abp. Newcome, with a longer extract from the author.

accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent Version, *this of all Versions must, in general, be accounted the most excellent.* Every sentence, every word, every syllable, every letter and point, seem to have been weighed with the nicest exactitude, and expressed either in the text, or margin, with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a lexicon of the Hebrew language, as well as for a translation*<sup>k</sup>."

IX. "Every sincere and well-disposed admirer of the Holy Oracles may be satisfied with the present Translation, which is, indeed, highly excellent; being in its doctrines uncorrupt, and in its general construction *faithful to the Original*<sup>l</sup>."

X. "When the Translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for

<sup>k</sup> Dr. Geddes's Prospect. of a New Translation of the Holy Bible, p. 92. Cited by Abp. Newcome, with a longer extract from the author.

<sup>l</sup> Dr. Gray, Key to the Old Testament, edit. 2d. Intro. p. 43.

<sup>m</sup> Review of Dr. Geddes's Transl. of the Holy Bible, Brit. Crit. July, 1794, p. 7. The Reviewer, it has been generally understood, was the late Bishop Horsley.

all translators to follow. Their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity ; and it must be acknowledged, that they were extremely happy in the simplicity and dignity of their expressions. *Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language*; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and prepositions, which would express their meaning. Therefore, *make*<sup>a</sup> is better than

<sup>a</sup> Archbishop Newcome admits, that such foreign words as *dilate, vindicator, fabricator, inanity, rectitude, &c. &c.* would be improper in an English Version of the Bible. Hist. View, p. 206. Nor does he encourage the pomp and elegance of modernized diction ; such as Dr. Doddridge's "*persons of distinguished rank* in Galilee," Mark vi. 21. Bishop Lowth's "*disparting rills*," Isa. xxx. 25. or Dr. Campbell's "*vested with royal power*," Luke xix. 15. Ibid. p. 297. In like manner, mean expressions of modern translators only serve to enhance, by comparison, the value of the received text. Admitting, for instance, that the remarkable word in the following passage did convey precisely the meaning of the original, what triumph would there be over the authorized Version, in the rendering of indeed a most learned and valuable critic? See Isaiah, translated by Dr. Stock, Bishop of Killala, 1804, ch. xxxii. ver. 5. "No more shall the *sneaking* man be called

*constitute* ; and *look into* is better than *inspect*. Another rule they adopted was, to exclude technical expressions. Instead of *cavalry*, they put *horsemen* ; instead of *muster*, they put *number*. In this there was a dignity, a superior reverence to the word of God. The revival of learning introduced a practice of transposing words, from their grammatical order, into an order somewhat resembling the Greek and Roman. In this respect too they consulted the genius of our own language, which rarely admits of such a transposition."

XI. " With respect to my Translation, I desire that it may be distinctly understood, that I give it not as one that ought to supersede the use of the public Translation in the service of the Church\*."

XII. " <sup>p</sup> From either of these schemes, the bold project of a new Translation, or the more specious generous." Our present Translation, " The vile person shall no more be called liberal." Many, indeed, have affected to discharge from our Translation excellent old words, and to substitute occasionally phrases, I admit, of loftier tone, but having no charm for any English reader of taste and judgment. A dissertation might be formed in opposition to rejections which have been proposed, or made, even by men of higher note than Pilkington, and Purver, and Geddes.

\* Hosea, translated from the Hebrew, with Notes, &c. by Samuel [Horsley] Lord Bishop of Rochester. Pref.

<sup>p</sup> Discourses on various Subjects by T. Rennell, D.D. Master of the Temple. Disc. ix.

one of a Revisal of the present Version of the Holy Scriptures, there can be so little gained, and may be so much hazarded, that the probable good bears no manner of proportion to the threatened danger. We have indeed specimens of new Versions both of the whole, and various parts, of the Old and New Testaments: some of them, particularly of the Old Testament, clearly intended as a vehicle for loose and licentious<sup>1</sup> speculation. The language of the New Testament is<sup>2</sup> distorted in violation of all analogy of sense and diction, to speak the opinion of Socinus. But even the best of these specimens, executed by men of acknowledged talents and soundness of opinion, recommend most strongly, *by their avowed inferiority in every essential point, an adherence to that we are already in possession of.* With regard to a revision, it is of little importance that a few particles be adjusted, a few phrases polished, if the whole fabric of that faith which was once delivered to the saints is thereby shaken to its foundations. For the extent and progress of such a revision, or the objects it may embrace, no man who is ac-

<sup>1</sup> " See Dr. Geddes's New Translation of the Pentateuch." *Dr. Rennell.*

<sup>2</sup> " See Wakefield's Translation of the New Testament." *Dr. Rennell.*

quainted with the ordinary course of theological proceedings can at all calculate. With regard to the New Testament, I am sure we may confidently affirm, that, *in a well-known instance*\*, the industry, learning, and abilities which have been sedulously exerted in collecting the mistakes and inaccuracies, which are said to exist in the received Version, *have scarcely been able to produce a single error*, by which any material fact or doctrine is affected. Add to this, that the grandeur, dignity, and simplicity of it are confessed even by those, who wish eagerly to promote a revision of it; and by the most eminent critics, and masters of style, it is allowed to exhibit a more perfect specimen of the integrity of the English language, than any other writing which that language can boast. But the grounds, on which these projects are to be

\* “ See Observations on the English Version of the Gospels and Epistles by John Symonds, LL.D. Professor of Modern History in the University of Cambridge. For this learned and excellent person I am proud to acknowledge the greatest public respect, and private regard. But I must be permitted to say, that if *his* talents and acuteness could find so very few material errors, or defects, in the common Version of the New Testament, there is small occasion to resort to a new Translation or Revision of the Old.” *Dr. Rennell*. May I not add a reference to the similar ineffectual effort, as to our Translation of the Old Testament, recorded by Bishop Walton of the learned Hugh Broughton? See before, p. 50, *note c*.

resisted, are much more serious and important. For when we see men of the most latitudinarian principles uniformly pressing forward this dangerous proposal; when we see the most unbounded panegyrics bestowed on those who have converted the Mosaic history into allegory, and the New Testament into Socinianism; when we see these attempts studiously fostered, and applauded, by the advocates for this projected revision; we must conjecture, that something more is meant than a correction of mistakes, or an improvement of diction. Those doctrines, the demolition of which we know to be, in late instances, the grand object of such innovators when they propose alterations in articles of faith, or correction of liturgical forms, are surely in still greater danger when attempted by the same men, under the distant approaches of a revision of our English Bible."

XIII. "The style of our present Version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is harmonious, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred<sup>1</sup>."

<sup>1</sup> Dr. Middleton (late Bishop of Calcutta) on the Greek Article, p. 328.

XIV. " The highest value has always been attached to our Translation of the Bible. Sciolists, it is true, have often attempted to raise their own reputation on the ruin of that of others ; and the authors of the English Bible have frequently been calumniated by charlatans of every description : but it may safely be asserted, without fear of contradiction, that the nation at large has always paid our Translators the tribute of veneration and gratitude which they so justly merit. Like the mighty of former times, they have departed and shared the common fate of mortality ; but they have not, like those heroes of antiquity, gone without their fame, though but little is known of their individual worth. Their reputation for learning and piety has not descended with them to the grave, though they are there alike heedless of the voice of calumny, and deaf to the praise which admiring posterity awards to the great and good. Let us not therefore too hastily conclude that they have fallen on evil days and evil tongues, because it has occasionally happened that *an individual, as inferior to them in erudition as in talents and integrity, is found questioning their motives, or denying their qualifications for the task which they so well performed.* Their Version has been used, ever since its first appearance, not only by the Church, but by all the sects which have forsaken

her; and has justly been esteemed by all for its general faithfulness, and the severe beauty of its language. It has survived the convulsion both of Church and State, being universally respected by the enemies of both, when the Established Religion was persecuted with the most rancorous malignity; as if its merits were independent of circumstances, and left at a distance all the petty rivalships of sectarianism, and the effervescence of national frenzy. *It may be compared with any Translation in the world, without fear of inferiority; it has not shrunk from the most rigorous examination; it challenges investigation; and, in spite of numerous attempts to supersede it, has hitherto remained unrivalled in the affections of the country\*.*"

XV. "Were the project adopted of revising a Translation of the Bible, *the general excellence of which is on all sides admitted, and to which the nation has been accustomed for full two centuries to look up with veneration*, not solely for the purpose of verbal corrections, but also for the purpose of introducing in some places novel senses; in others, senses diametrically opposite to the former; and that, without a possibility of explaining to the common reader the principles of the change; might

\* Dr. Whittaker, Hist. and Crit. Enq. p. 92.

not such a proceeding shake the very foundation of public confidence altogether'?"

XVI. "There have been many translations of the Old and New Testaments, but *the best ever made, take it in the whole, is that in common use, first published in 1611*, commonly called King James's Bible, because published by royal authority. For accuracy, and general fidelity, competent judges allow, that this Translation greatly exceeds all modern versions, either English or foreign<sup>2</sup>."

XVII. "Nothing could be more right and proper than the making, in the reign of James I. that wonderful Translation of the Bible—wonderful both for purity of language and accuracy of interpretation<sup>3</sup>."

To the preceding notices I presume to add, that when we consider the very few real faults, which the most minute and scrupulous inquirer has been able to find in our present Translation; when we

<sup>1</sup> Remarks upon the Critical Principles, &c. adopted by writers who have at various periods recommended a new Translation of the Bible, &c. Oxford, 1820, p. 57. The valuable work of the then Regius Professor of Hebrew in the University, now Archbishop of Cashel.

<sup>2</sup> Dr. Adam Clarke, View of Sacred Literature, edit. 1830, p. 88.

<sup>3</sup> Quarterly Review, Jan. 1834, p. 541.

perceive critics, of the highest name<sup>b</sup>, producing very discordant interpretations of the same text or word ; we cannot but call to mind, with reverence and admiration, the effect of *deliberate and united consideration*, recorded by one of the venerable Translators, and already noticed : “ The preacher need not have filled his auditors’ ears with *needless exceptions against the late Translation*; and for *that word* for which he offered *three reasons* why it ought to have been translated *as he said*, he and others had considered all of them, and found *thirteen more considerable reasons why it was translated as now printed*.” And when with all the respect (and very great is both the respect and gratitude) which we feel for the labours of judicious and enlightened scholars of modern times, we are still led to concur in a doubt expressed, “ whether any new translation of even a single book of Scripture has appeared since the publication of the authorized Version, which, taken as a whole, has come up to its standard, either for the general correctness with which it conveys the sense of the original, or the dignity, simplicity, and propriety of the language in which that sense is conveyed<sup>d</sup> ;”

<sup>b</sup> Archbishop Newcome, for instance, and Bishop Horsley ; to mention no more.

<sup>c</sup> See the preceding account of Dr. Kilby, p. 35.

<sup>d</sup> Qu. Rev. No. 37, p. 251.

—instead of being *impatient* for a *revision* of the *present text*, instead of regarding what has been lately called “an improved one” with any other feeling than that of indignation against presumption, we shall take up **THE BOOK**, which from our infancy we have known and loved, with increased delight, and resolve not hastily to violate, in regard to itself, the rule which, in one of the Lessons from Ecclesiasticus, appointed in our beautiful Liturgy to be read, is recorded, viz. “**FORSAKE NOT AN OLD FRIEND, FOR THE NEW IS NOT COMPARABLE TO HIM.**”



## APPENDIX.

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THE KING'S LETTER TO THE BISHOP OF LONDON,  
COMMUNICATED BY THAT BISHOP TO THE ARCH-  
BISHOP OF CANTERBURY, UPON THE SUBJECT OF  
OUR AUTHORIZED BIBLE.

See p. 39.

“<sup>a</sup> After my hearty commendations unto your lordship. I have received letters from his most excellent Majesty, the tenor whereof followeth.

‘ Right trusty and well-beloved, We greet you well. Whereas We have appointed certain learned men, to the number of four and fifty, for the translating of the Bible, and that in this number divers of them have either no ecclesiastical preferment at all, or else so very small as the same is far unmeet for men of their deserts, and yet We of ourself in any convenient time cannot well remedy it: Therefore We do hereby require you, that

<sup>a</sup> Reg. Whitgift, III. fol. 155. b. Wilkins, Concil. vol. iv. p. 407.

presently you write in our name as well to the Archbishop of York, as to the rest of the Bishops of the Province of Canterbury, signifying unto them, that We do will, and straitly charge, every one of them, as also the other Bishops of the Province of York, as they tender our good favour towards them, that (all excuses set apart) when any prebend or parsonage, being rated in our book of taxations, the prebend to twenty pound at the least, and the parsonage to the like sum and upwards, shall next upon any occasion happen to be void, and to be either of their patronage and gift, or the like parsonage so void to be of the patronage and gift of any person whatsoever, they do make stay thereof, and admit none unto it, until certifying us of the avoidance of it, and of the name of the patron, (if it be not of their own gift,) we may commend for the same some such of the learned men, as we shall think fit to be preferred unto it; not doubting of the Bishops' readiness to satisfy us herein, or that any of the laity, when We shall in time move them to so good and religious an act, will be unwilling to give us the like due contentment and satisfaction; We ourselves having taken the same order for such prebends and benefices as shall be void in our gift. What We write to you of others, you must apply it to yourself; as also not forget to move the said

Archbishop and all the Bishops, with their Deans and Chapters of both Provinces, as touching the other point to be imparted otherwise by you unto them. Furthermore, We require you to move all our Bishops to inform themselves of all such learned within their several dioceses, as, *having especial skill in the Hebrew and Greek tongues, have taken pains, in their private studies of the Scriptures, for the clearing of any obscurities either in the Hebrew or in the Greek, or touching any difficulties or mistakings in the former English Translation, which We have now commanded to be thoroughly viewed and amended*: and thereupon to write unto them; earnestly charging them, and signifying our pleasure therein, that they send such their observations either to Mr. *Lively*, our Hebrew Reader in Cambridge, or to Dr. *Harding*, our Hebrew Reader in Oxford, or to Dr. *Andrewes*, Dean of Westminster, to be imparted to the rest of their several companies; *that so our said intended Translation may have the help and furtherance of all our principal learned men within this our kingdom.* Given under our signet at our palace of Westm. the two and twentieth of July, in the second year of our reign of England, France, and Ireland, and of Scotland xxxvii.'

"Your lordship may see how carefull his Majesty is for the providing of livings for these learned

men. I doubt not, therefore, but your lordship will have a due regard of his Majesty's request herein, as it is fit and meet ; and that you will take such order both with your chancellor, register, and such your lordship's officers who shall have intelligence of the premises, as also with the Dean and Chapter of your Cathedral Church, whom his Majesty likewise requireth to be put in mind of his pleasure herein ; not forgetting the latter part of his Majesty's letter, touching the informing yourself of the fittest linguists within your diocese for to perform, and speedily to return, *that which his Majesty is so careful to have faithfully performed.* I could wish your lordship would, for my discharge, return me in some few lines the time of the receipt of these letters, that I may discharge that duty which his Majesty, by these his letters, hath laid upon me. And so I bid your lordship right heartily farewell.

From Fulham this xxxi of July, 1604.

Your lordship's loving friend and brother,

R. LONDON."

THE END.







